

# LETTER

TO

Sir Jacob Banker,

By Birth a Swede, but Naturaliz'd,  
and a M——r of the Present  
P——t:

Concerning the late MINEHEAD Doctrine,  
which was establish'd by a certain *Free*  
*Parliament of Sweden*, to the utter Enslaving  
of that Kingdom.

---

Si, mehercle, peccato locus esset, facile paterer vos ipsa  
re corrigi, sed undique circumventi sumus.

Non nunc agitur de Vectigalibus, non de Sociorum Inju-  
riis; *Libertas & Anima nostra in dubio est.*

*Salust. Bell. Catilinar.*



*Benson and son of the printer*

L O N D O N;

Printed for A. Baldwin in Warwick-Lane.  
M. DCC. XI.



LETTER

OT

112

2

and a M— of the Prison

of that Kingdom.  
Parliament of Sweden to the Diet of  
which was established by a certain  
Concerning the late MINNEAPOLIS

*[Faint circular stamp, likely from the National Archives]*

W O 6 7 0 3

1. The first part of the document is a list of names and addresses of the members of the committee.

# THE CONTENTS.

- T**HE Introduction. Page 1  
An Account of the Authors made  
use of, viz. Monsieur Vertat,  
and the Bishop of Bristol, and  
Puffendorf. p. 4.  
The Management of the Clergy when in  
Power. p. 5, 6, 7.  
A remarkable Revolution in Sweden, where-  
by a Popish King was excluded. p. 9, 10  
The Clergy Enemies to the Revolution, and  
treated as such. ibid.  
A Popish Pretender. p. 11  
The Protestant Succession establish'd. ibid.  
War against the Popish Pretender. ibid.  
The Government manag'd by the Queen and  
Five Great Officers. ibid.  
A new Scheme contriv'd by a Knavish Mi-  
nister. p. 12

The

<i>The Quinquinvirate ruin'd.</i>	ibid.
<i>The Divine Right of Kings first contriv'd.</i>	ibid.
<i>Several Objections made to it.</i>	p. 13
<i>A new Parliament call'd by the Advice of the new Ministers.</i>	ibid.
<i>The Speech to the New Parliament.</i>	ibid.
<i>The old Ministry bear the Blame of all.</i>	ibid.
<i>The Description of the late Council.</i>	p. 14
<i>A She-Favourite without Birth or Beauty.</i>	p. 15
<i>The Character of the New Parliament.</i>	ib.
<i>The Doctrine of Kings being accountable to none but God, establish'd by Act of Parliament.</i>	p. 16
<i>The Constitution utterly ruin'd.</i>	ibid.
<i>The deplorable Condition of the People.</i>	p. 18
<i>The College of the Spunge erected.</i>	ibid.
<i>A Set of Monarchical Levellers.</i>	p. 19
<i>The Misery of the People.</i>	p. 21
<i>The Misery of the People.</i>	p. 22
<i>The Misery of the People.</i>	p. 23
<i>The Misery of the People.</i>	p. 24
<i>The Clergy the chief Instruments of it.</i>	p. 25
<i>A Neighbouring Kingdom ruin'd by the same means.</i>	p. 26
<i>The enslaving Priests bred at Oxford.</i>	p. 27
<i>The Danger of People's complimenting good Princes with their Liberty.</i>	ibid.
<i>The Parliament devoted to the Court.</i>	p. 28

*The People amus'd with the pleasure of being  
reveng'd on the old Ministry.* *ibid.*

*The partial Proceedings of the New Parlia-  
ment.* *ibid.*

*The new Chief Manager of the Treasury, the  
greatest Enemy to his Country.* *ibid.*

*A Digression concerning Liberty.* p. 29, 30

*The Gratitude of the Romans to a Great  
General.* p. 30

*A Comparison between a great Hero and a  
little Trickster.* p. 31

*Indulgence to scrupulous Consciences taken  
away.* p. 35

*Ignorance, Stupidity, and Uniformity.* p. 35, 36

*Like Bishops, like King, a true Maxim.* p. 36

*Protestants under absolute Power more mise-  
rable than Papists.* p. 37, 38

*The Conclusion.* p. 40

AD.

ADVERTISEMENT.

**T**HE Management of the War, in two Letters to a Tory Member.

The Negotiations for a Treaty of Peace in 1709. consider'd, in a third Letter to a Tory Member.

All Sold by *A. Baldwin* in *Warwick-Lane*.

A General Collection of Treaties, Declarations of War, Manifestos and other Publick Papers, relating to Peace and War, among the Potentates of *Europe*, from 1648. to the present time; particularly, The Treaty of *Munster*, 1648. The *Pyrenean* Treaty, with the *French* King's and the *Infanta's* Renunciation of the *Spanish* Dominions, 1659. The Sale of *Dunkirk*, 1662. The Peace betwixt *England* and *France*, and *England* and *Holland* in 1667. The Treaty of *Aix-la Chapelle*. The *Triple-League*, 1668. Treaties of Commerce between *England*, *France*, *Spain* and *Holland*. Treaty of *Nimeguen*, 1678. Defensive Alliance betwixt *England* and *Holland*, 1678. Declarations of War by the Allies against *France*, 1688, 1689, and 1702. The first Grand Alliance, 1689. The separate Peace betwixt *France* and *Savoy*, 1696. Treaty of *Reswick*, 1697. Treaties of Partition, 1698, &c. The second Grand Alliance. Treaty for securing the *Hanover* Succession. Usurpations of *France* since the Treaty of *Munster*. The Right of the Crown of *England* to *Hudson's-Bay*. With many others, to be seen in the Contents. To which is prefix'd, An Historical Account of the *French* King's Breach of the most solemn Treaties.

session to be first approved of the  
Treaty, which for that purpose had to be necessary  
by which it was intended to be  
prevented, not without some grounds, that the  
next session would be better what seemed then  
to be begun.

But the Parliament was no longer than, than  
AB was began to take another Turn, and

# LETTER

TO

Sir J. B. by Birth a  
Swede, and a M—r of  
the Present P—t, &c.

SIR,

**T**IS now almost a Twelvemonth  
since a great many of the most  
sensible and sober part of the  
Kingdom were in expectation,  
that the Doctrine of Divine Uncontrolable Power  
in Princes, and entire Passive Obedience in Sub-  
jects, would have been explain'd in such manner  
by the whole Legislature of the Nation, that  
this Stumbling-Block of Offence might have  
been for ever remov'd ; but when they  
found that there was hardly time enough,  
towards the latter end of the Session, for an  
Affair of that nature, 'twas no small Satis-

B faction

faction to see that *her Majesty* approv'd of the Tryal, which for that purpose *had so necessarily employ'd so much time*. From whence 'twas believ'd, not without some grounds, that the next Session would perfect what seem'd then to be begun.

But the *Parliament* was no sooner risen, than Affairs began to take another Turn, and this *abdicated Doctrine* reviv'd in an instant; as if, like *Antæus*, it had recover'd strength from being thrown to the ground. I must confess I was not surpris'd to see it asserted with the utmost Vigour in *Universities*, some *rigid Cities* and *ignorant Boroughs*; but I was astonish'd when I beheld it publicly asserted at a place where you have been several times chosen, and must needs have some Influence. I could never have thought that a Gentleman of a Nation, *which, as a famous Historian tells us, were so afraid of Absolute Power, that they dreaded the very name of King, and look'd upon Liberty as a dearer and more valuable Blessing than Life*, would have profess'd "that Kings are accountable to none" but God, and that Subjects must obey, notwithstanding any Tyranny and Oppression whatsoever." If you had so little of the true antient *Swedish* Blood in your Veins, as to be sincerely of this Opinion, you might have stay'd in your native Country, and found Tyranny and Oppression enough in Conscience to have exercis'd all your heroick *Passive Vertue*; and this, which I think but an odd Compliment to *Queen Anne*, might have been a very proper one to *Charles the Twelfth*. It might have been imagin'd, that you had renounc'd that Kingdom, because it had

Revolu-  
tions in  
Sweden,  
P. 30, 128.

Minehead  
Address.

had utterly lost all its *Liberty*; and 'tis very strange that you, who are happily escap'd out of the *House of Bondage* into a blessed *Canaan*, should be hankering after the *Leeks of Egypt*. This can proceed from nothing else but your having forgot what a Condition your *native Country* was in when you left it, and that 'twas this very Doctrine which gave occasion to all that Misery which has been for some time so compleat. Give me leave therefore, Sir, to set it a little before you, because I have been there lately, and have a pretty strong Impression of it upon my Mind. But before I do this, it may be of use for us to look back into History, to see whether this *Doctrine* was receiv'd into *Sweden* with the *Christian Faith*, or at what time, and by what means it was introduc'd. And here it will be but a prudent Caution to be very wary what *Authors* we give credit to; for there are so many *Antimonarchical, Republican, Schismatical* Writers at present in the World, openly scattering and propagating their loose and profane Principles, that he who is to speak of *Crown'd and Miter'd Heads, and the Clergy*, is in great danger of being impos'd upon: For which reason I will make use of such Authors, as are known to all the World to be well affected to *Monarchy and Episcopacy*. I shall chiefly depend upon the two *Historians* following; one is *Monsieur Vertat*, a *French Abbot* (whom I name first, because I shall have occasion to quote him first:) This Gentleman has deservedly acquir'd the Reputation of an excellent *Historian* by several Pieces, but by none more than his Account of the *Revolutions in Sweden*: And as this Trea-

tise was originally printed at *Paris*, and dedicated to the *Chancellor of France*; and our Translation, which is a very good one, dedicated to the present *Duke of Shrewsbury*, no sensible Person can suppose any *Antimonarchical or Republican Principles* in such a Book. My other Author I need but name to compleat his Character, *Dr. Robinson, the late Plenipotentiary in the North*: His Abilities and Integrity are sufficiently known to every body; but that which will weigh most on this occasion, is, his being a *Genuine Son of the Church of England*, and one of those *Divines* whom her Majesty has advanc'd to a *Bishoprick*, since she had it at heart to encourage none but Persons of such Principles. This will give his Evidence an *irresistible Authority* with some People, who might have little regard to that of some others in the same great Post, and of no small figure in the World. And, lastly, that the *Clergy* may see they are us'd with the utmost Candour, I will chiefly make use of the *Papist*, in relating any thing that happen'd before the *Reformation*, and of the *Protestant* for what happen'd since.

I shall be oblig'd sometimes to mention *Puffendorf*, an Historian of undoubted Credit.

Having thus given an Account of my Authors, let us come to what I propos'd: One would naturally have expected that this Doctrine of the *King's being accountable to none but God*, which we see the *Clergy* contend for with so much Violence, would have been established at a time when the *Bishops and the Priests* had more Power and greater Riches than the *King*, and all the Estates of the Nation; but instead of that, says my French Author, the

Bishops

Bishops made so good use of the Influence they had over the People, that they obtain'd several Privileges, which did very considerably diminish both the Revenue and Authority of the Prince. They exacted what Conditions they pleas'd of the King, before they would own him to be their Sovereign: These Prelates grew so proud of their Riches, and of the number of their Vassals, that they began by degrees to act like so many little Sovereigns: They were still at the head of all Factions and Intrigues: They join'd openly with the Danes, and long'd to see their Country under the Dominion of foreign Princes, who, during their necessary Absence, left the Clergy in possession of all the Marks of Sovereignty, and even of a large share of the Royal Authority. So far were they from declaring the King to be accountable to none but God, that as soon as the King and People shew'd the least Inclination to diminish their exorbitant Power, they began to call the King to account themselves, and to oppose him openly. They affirm'd the King was a Heretick, and endeavour'd to persuade the People, says Monsieur Vertot, that the Invasion of their temporal Estates was only made use of as a Cloke to cover more pernicious Designs, and that the Blow was aim'd at Religion it self; or in our Language, *That the Church was in Danger*. For it has been the constant Practice of ambitious Ecclesiasticks of all Persuasions, and at all times, as well as in these our days, to strive to put a Nation into the violentest Flames with this warm Topick of Religion; at such time as they thought their private Affairs in Peril; knowing very well, that the mighty

Pag. 5.

P. 25, 26.

Pag. 24.

mighty Heat of the People usually promotes their Designs, as Fuel under boiling Liquors serves to raise the Dregs and Scum uppermost, which otherwise in all that's cool and quiet must naturally sink down to the bottom.

Pag. 25. *John de Salstat*, Archbishop of *Upsal*, excommunicated the King in a solemn Mass, which he said on that occasion. After the Office was ended, he laid his Ecclesiastical Ornaments and Habits upon the Altar, swearing he would never put them on again till he had driven that Prince out of the Kingdom. Then he took a Cuirass and Sword, and went out of the Church in that Warlike Equipage, at the head of his Vassals, to fight against his Sovereign; the rest of the Bishops took up Arms, and follow'd his Example. They call'd in the King of *Denmark*, and drove out their lawful Prince. But the King of *Denmark* refusing to leave the Government of the King-

Pag. 27. dom in the hands of the Archbishop, and on the contrary having confin'd him as a Person of a turbulent and daring Temper, *Catil* Bishop of *Lincoping* took up Arms immediately to revenge the Affront that was put upon his Grace; and having obtain'd several Victories over the King of *Denmark's* Army, drove him out of the Kingdom also. Bishop *Catil* remain'd Master of the Government almost seven years, and upon the King of *Denmark's* refusing to set the Archbishop at liberty, he recall'd his lawful Sovereign from his Exile.

Pag. 28. This unexpected Turn of Affairs open'd the King of *Denmark's* Eyes, and convinc'd him of the Error he had committed in disobliging the Clergy. He made his Submission to the Archbishop, who re-enters the Kingdom; and being

being assisted by the rest of the Clergy, vanquishes his Sovereign a second time, makes him renounce his Title of King, and confines him to a Prison. After which, not thinking fit to trust the King of *Denmark* any more, the Archbishop shares the Supreme Authority with the principal Lords of his Party. Thus the Kingdom remain'd in a confus'd and fatal Anarchy, till the impatient People set their rightful Prince a third time upon the Throne. However the Bishops, says my *French* Author, led by the Consideration of their private Interest, endeavour'd to support the Claim of the King of *Denmark*, under whose Reign they had always the largest share of the Government; and they contriv'd all possible means to bring the Nation under a Yoke that was grievous and insupportable to all the other Estates of the Realm. No Prince could live any longer at quiet, than whilst he suffer'd the Clergy to enjoy almost all the Wealth and Power of the Nation. Can any one imagine that these *Priests* had ever heard of the 13th of the Romans, and the 2d of St. Peter, which in our days seem to be the *Epitome* of the whole Testament amongst the Clergy?

But who can read without Horror what the *French* Historian relates during the Reign of King *Christian*? This King, at his Accession to the Crown, had publish'd a general Pardon to all his Subjects; and as a Mark of his Reconciliation, invited all the Lords of the Senate and Magistrates of the City to a magnificent feast. The third day of the Entertainment, *Trolle*, the Archbishop of *Upsal*, accompany'd by two *Danish* Bishops, appear'd before the King, and demanded Justice against the de-

ceas'd

ceas'd Administrator, and all the Senators and Lords of the Kingdom, who for an open Rebellion had formerly depriv'd him of his Dignity, and confin'd him to a Monastery. The Bishops produc'd a Bull of Excommunication against them all; and in pursuance of that Sentence, all the *Senate, ninety Lords*, the Consuls and Magistrates of the City, nay the whole City, was *massacred* to make an *honourable Amends* to one injur'd Prelate. The very dead Body of the deceas'd Administrator was dug up, and expos'd amongst the mangled Carcasses of his antient Friends. So that here we see the *Clergy* call'd the *Lords and Commons* to a *severe Account* as well as the King. After this the King of Denmark having put the whole Administration into the hands of the Clergy, they began to think the Church no longer in Danger, and rais'd no Rebellions against him, but imploy'd all their time in heaping up Mony, by the Confiscations of the Goods and Estates of those that were daily outlaw'd. The whole Nation conspir'd against them and King Christian, under the Conduct of *Gustavus* the First. King Christian being defeated upon his landing in Norway, and taken Prisoner, *Gustavus* was at liberty to redress the Disorders of his Kingdom, which were great. His first Contest was with the *Clergy*, who (according to my Lord Bishop of *Bristol's Account*) had been the Authors of much Confusion in former Reigns: To prevent which for the future, says his Lordship, the King took all occasions to diminish their Revenues, and introduc'd the Reformation. At which remarkable time the former dependance upon the Court of Rome, whilst the Kingdom was

Account of  
Sweden,  
p. 180.

in Popery, being cast off, it is to be wonder'd how this Doctrine of the *King's being accountable to none but God*, was not found out by the Clergy, nor so much as the least mention made of it. The true Cause of which seems to be, that the Priests were not in their hearts reconcil'd to the *Reformation*; brought in by the *Protestant Religion*. Of which we find two very remarkable Instances, particularly related by *Puffendorf*: The first was in the Reign of King *John the Third*; King *John*, tho he was educated a Protestant, yet having been very conversant with a great many Roman Catholicks, and being influenc'd by his Queen, who was a Papist, had resolv'd to restore by degrees the Roman Catholick Religion. To this end he caus'd a new Liturgy to be publish'd, wherein a great many of the Popish Ceremonies were to be us'd in the Administration of the Sacraments, and Consecration of Bishops and Priests; which new Liturgy was confirm'd by a Convocation of the Clergy of the whole Kingdom, except one Province that belong'd to the King's Brother.

*Puffend.  
Introduet.  
to the Hist.  
of Europe,  
p. 482, 483*

After King *John's* Death, *Sigismund* his Son was resolv'd to go thro with what his Father had begun: He declar'd openly for Popery, and receiv'd a Nuncio from *Rome*, contrary to the Laws of the Kingdom. And tho he solemnly promis'd at his Coronation to maintain the Laws of the Realm, and the *Protestant Religion*; yet he soon took Resolutions quite contrary to his Promise. Several Bishops and great Numbers of the Clergy join'd with him, and this occasion'd a very remarkable Revolution in the Kingdom. Duke *Charles* (being the next Protestant Heir) and the States enter'd

enter'd into an *Association* against the King and his evil Counsellors, to defend the *Protestant Religion, and their Liberties*. The King seeing himself disappointed in his Design, resolv'd to leave the Kingdom and Government in an unsettled Condition. After his *Abdication* the Duke summon'd a Convention of the States, by whom he was desir'd to accept of the Administration ; and the following year a *Parliament* was call'd, in which his *Highness, their Glorious Deliverer*, was made King, the *Popish King* declar'd incapable of the Crown, all *Papists, or Princes marrying Papists*, excluded the *Succession for ever*, and the Crown settled in the *Protestant Line*.

P. 488.

This Revolution was a fatal stroke to the hopes of those of the Clergy, who had made such great Advances towards *Popery* in the late Reigns : Several of them were *depriv'd* and *punish'd*, as they deserv'd, with more wholesome Severities than have been us'd in another Country since upon the like occasion. However, there was now a *Popish Pretender* abroad ; and who can expect to hear any thing of the King's receiving his Crown from God, whilst a Peince was upon the Throne who ow'd his Title to an *Act of Parliament* only, and the *Hereditary Right* was fled into another Country ?

The Seat of the War in this King's, and in his Successor's Reign, was carry'd out of the Kingdom, so the Clergy had no opportunity of doing their *Favourite Prince* any Service. But in the next *Queen's* Reign they had like to have come into play again ; for the *Queen* having had a great many *Roman Catholics* about her when she was young, was a  
Papist

*Papist in her Heart.*: however, to the great Happiness of the Kingdom, she, not being at all inclin'd to *Bigotry*, never attempted to restore the *Popish Superstitions* in her Dominions; but taking the Advice of *Men of Sense*, instead of her Ghostly Fathers, before she declar'd her self, prudently resign'd her Crown to the next Protestant Heir,

*Account of Sweden,*

p. 193.

*Charles Gustavus* her Nephew, who was of the House of *Deux-Ponts*, being the Son of *John Casimir*, Prince Palatine of the *Rhine*: A happy Family for the Protestant Religion! for it is from the same Family that our illustrious Protestant Succession is descended. Had this Queen been so far influenc'd by the Clergy, as to have gone into their measures, the Kingdom would hardly have enjoy'd so long a quiet as we found it did; for *Charles Gustavus* having no Disturbances at home, was at leisure to carry on the War against the *Popish Pretender*, which he did with a great deal of Vigour: But dying before he had brought it to a Conclusion, the Government fell into the hands of the Queen and the five great Officers of the Kingdom. This *Quinquinvirate*, by their admirable Management, oblig'd the *Popish Pretender* to resign his Title to the Crown, who afterwards retir'd to *St. Germain* in France, under the Protection of the present French King. The *Quinquinvirate* obtain'd Peace also with all the Enemies of the State upon honourable Conditions, which continu'd till our King *Charles the Second* sent Secretary *Coventry* to persuade *Sweden* to side with France; to which they were also tempted by a very large Subsidy in those Countries, 200000 l. a year. His Majesty approv'd of

*Ibid.* p.

193, 194.

*Puffend.*

*Introdukt.*

*to the Hist.*

*of Europe,*

p. 511.

*Moreri*

*vie de Ca-*

*simir III.*

p. 196.

P. 86, 87. this Alliance when he came to the Crown; but his Army being unexpectedly beaten in Germany, and the Dane entering into Sweden, he found himself in very great straits; however he had the good Fortune to put a happy end to this War: So that now one would think this Country was in a Glorious Condition, and that after so many Misfortunes and Disorders, there appear'd a beautiful Prospect of a long Repose and Prosperity. An universal Peace was concluded with all the Enemies of the State, and the *Protestant Succession* secur'd by a solemn Renunciation of the *Popish Pretender*. Were not these blessed Circumstances? And what could one expect to see now but a flourishing Kingdom, a happy Nation, and a happy Prince? But, alas! it falls out quite otherwise, and now their utter Ruin was a going to begin: *A cunning knavish Minister, and a sworn Enemy to the old Ministry and Quinquvirate in particular,* that he might secure to himself, as we are inform'd by my Lord of *Bristol*, the management of all weighty Affairs, contrives a new Scheme to ruin the old Counsellors and the Constitution, and to make the King *above the Laws*, and entirely *absolute*. To effect which, this Doctrine of the *King's receiving his Crown from God*, was, upon this occasion, contriv'd by the Court and Clergy, tho it had never been heard of in *Sweden* till then.

P. 97.

The Pulpits and all the Towns were fill'd with this *Divine Right*, the Scriptures were perverted to countenance it, and 'twas made the only Mark of Distinction, whether a Man was well or ill-affected to the King. 'Twas in vain for *them who oppos'd it to alledg, that*  
*this*

this Doctrine sap'd the Foundations of his Majesty's Throne; for if Kings were accountable to none but God, then the late Revolution, from whence the King deriv'd his Title, was unjust and sinful, the Exclusion of the Popish Prince was unlawful; and that upon those Principles the present Prince was an Usurper, and the rightful King, if alive, at St. Germain's. Instead of giving reasonable Answers to these Objections, the new Advisers loaded the Persons that made use of them with infamous Reproaches, to incense the People against them. And these, the only true and faithful Friends to their Prince and Country, were, by oblique Reflections, treated as Rebels: for they alone were stil'd Subjects that were for the new Right, in whose Duty and Affection the Court plac'd all their Confidence; for them the Court and Clergy made all their Interest at the Elections of a Parliament, which the King had order'd to be call'd by the Advice of his new Counsellors.

The Parliament being met, his Majesty made a Speech to them, in which, says my Lord Bishop, he gave an Account of the State of Affairs, and propos'd to them to inspect the great Losses the Kingdom had sustain'd, and to deliver the Government from the Straits it labour'd under, and to consult for its farther Security. The Odium of all the Losses was easily fix'd upon the Old Ministers, not only upon the *Quinquinvirate*, who perhaps had been guilty of some Faults; for, alas! what mortal Men are not? but upon all the late Council, without distinction; and a Committee proceeded against them with the utmost Severity, as may be seen more  
at

P. 90.

P. 91.

at large in my Lord Bishop's Account. But here we must take notice, that this was not an ordinary *Council*, but a *Council* approv'd of by the Parliament; and by his Coronation-Oath the King was oblig'd to take their Advice, and they were sworn to admonish the King seriously and frequently to do what they thought for the benefit of the Kingdom, rather than what they knew would be only pleasing to his Majesty; a Task which they often found uneasy and dangerous to themselves: *Suadere Principi quod oporteat multi laboris, assentatio erga Principem quemcunque sine affectu peragitur, ita fornicatis Principis auribus ut aspera quæ utilia.* Tacitus. This Council was what we have formerly had in England, under the Title of a *Council of State*. The *Swedish Parliament* condemn'd this part of the Constitution, which was of excellent use; for as we may observe from that able Politician, my Lord Bishop of Bristol, *This Body of Men serv'd to bear the Burden between the King and the Complainants; the want of which perhaps, says his Lordship, in time may cost the Crown dear.* For before this Alteration, every Counsellor was oblig'd to own and answer for the Advice he gave, which obviated many Inconveniences; for nothing could appear to be done publickly, but what was really so. Matters could not be concerted privately in a Corner by two or three worthless Wretches, and afterwards the hazard of the most desperate measures lie at the Prince's Door. The Assistance of all the wisest and honestest Men in the Kingdom could not be slighted so far, as that they should sit at the *Council-Table* only to talk of the Wind and Weather, and know nothing of

of the Affairs of the Nation ; whilst all Bu-  
siness of Importance was determin'd by they  
did not know *whom*, nor *where*, nor *when*.

A Misfortune that the Kingdom paid dear  
for in a certain Reign, when the whole Na-  
tion was under the Influence of a *She-Favou-  
rite*, one *Stichbrite*: *A Woman*, says my Au- *Revolut. of*  
thor, *that had neither Birth nor Beauty, and yet Sweden,*  
*the Fate of the whole Court and Kingdom depen-* *P. 99, 100.*  
*ded on her pleasure.* The Calamities that this  
Mrs. *Stichbrite* the *She-Favourite* brought upon  
the Nation, by the Assistance of two or  
three *Under-Favourites*, might have put a  
prudent *Parliament* upon establishing such a  
*Council* as this above-mention'd, in order to  
prevent the Prince's being surpriz'd by *cunning*  
or *mean-born* Persons for the future ; but how  
they should destroy such an useful part of  
the Constitution, when they had that and more  
Examples before their Eyes, no sensible Per-  
son could imagine, if we were not inform'd  
that this Parliament was made up of *Noble-* *Account of*  
*men that depended on the Court, and Officers of Sweden,*  
*the Army, and Commons under the entire Ma-* *P. 95.*  
*agement of the Clergy.* In which last Parti-  
cular, tho his Lordship is not so plain as in  
the two former, yet it is a Truth very well  
known to all that have heard any thing of  
the matter. And his Lordship declares it in  
another place, where he says, the People are  
under the entire management of the Clergy,  
of which more notice will be taken hereafter.

This Court-Parliament having begun by  
ruining the *old Ministry*, and taken away what  
was call'd (as my Lord Bishop tells us) an In-  
croachment upon *Royalty and Prerogative*, the  
next thing they did, which I almost dread  
to

P. 93.

to relate, was, to declare, " That his Majesty, who receiv'd his Crown from God, was only accountable to God for his Actions, and tied by no other Engagements than what his Coronation-Oath imported, namely, to rule the Kingdom according to Law." In the next Session the Article of ruling the Kingdom according to Law was explain'd, and the Parliament declar'd,

P. 107.

" That his Majesty was not thereby tied to the Laws then in being, but might alter the same, and add thereto such Constructions as he thought fit." In the third Session they confirm'd all they had done in the two former.

Thus the most excellent *Constitution* in the whole World, the *Mother of ours*, compos'd of King, Lords and Commons, and a Council of State, which prevented all Jealousies and Misunderstandings betwixt the King and the People; this *Constitution*, which had recover'd it self out of all the Desolations of *ambitious inhuman Prelates* before the *Reformation*, and since the *Reformation* had withstood the Assaults of *one King, a conceal'd Papist*, at least influenc'd entirely by his *Popish Queen*; of that King's Son, a *profest Papist*; and lastly of a *Popish Pretender*: this *Constitution*, which had cost so much Blood and Treasure, was entirely confounded and destroy'd by one *treacherous Parliament in three Sessions*: And this purely by establishing the Doctrine of the *King's being accountable to none but God*. Who can read this without a sensible Concern! Whilst there were any hopes of Popery, this Doctrine was not mention'd; but all Prospect being taken away of that Darling Religion's

ever

ever returning again, then this Doctrine was  
 set up by the Clergy and the Court. But what  
 a Condition was this Nation brought into by  
 trusting their *All* in the hands of *Soldiers*, and  
 other necessitous Men, *who*, to use my Lord  
 Bishop's words, *comply'd with every thing the* P. 95.  
*Court desir'd, rather than hazard their present*  
*Employment, or future Hopes of Advancement?*  
 And what a curious Explanation have we of  
 a King's governing according to Law? By Law,  
 said they, was not meant those Laws only,  
 which were then publish'd, and in being, but  
*all those Laws also which should be hereafter made*  
*by the King.* Would any body think that so  
 far North, there should be such subtle Ca-  
 suists as these? But that this mayn't be long  
 admir'd at, the Reader may know that the  
*Swedes* breed their Clergy at a Place some-  
 thing nearer the Sun than their own Country,  
 call'd *Oxford*, that is their *Seminary*; there  
 they suck in all those wholesom Principles,  
 and so 'tis no wonder if we find a Doctrine  
 advanc'd in *Sweden* at the latter end of our  
 King *Charles* the Second's Reign, which in his  
 Father's days, and at that time, was so dili-  
 gently taught in that University. Indeed  
 that nice *Salvo* for the King's Oath, the *Gotbick*  
*Divines* were not able to find out in the first  
 Session of Parliament; and so we see they  
 took time to write to their *Directors* about it,  
 and from them 'tis very probable they re-  
 ceiv'd that wonderful Explanation above-men-  
 tion'd, which was divulg'd in the next Session.

But now I come to consider what was the  
 Consequence to the Kingdom of this *Doctrine's*  
*being establish'd*; and in this Relation I shall  
 chiefly follow that excellent Author my Lord

D

Bishop

Bishop of *Bristol*, or what I have seen myself, and have been told upon the spot by Per-  
*Account of sons of undoubted Credit. The King had*  
*Sweden, hitherto shewn an exemplary Piety and Re-*  
*P. 79.* *ligious Disposition in all his Actions; but*

it was no sooner declar'd that he was ac-  
 countable to none but God, but he, imagin-  
 ing, as one would think, that there was no  
 God, and consequently no Account *now* to  
 be given at all, became one of the most un-  
 just and cruel Princes that ever liv'd. He

*Ib. p. 101.* set up one Court, which took away his Sub-  
 jects Estates upon very frivolous, and some-  
 times upon no grounds at all; and another

*P. 103.* Court, which kept off all Creditors that had  
 any Demand to make upon the Crown. By  
 these means, if a Man ow'd the King a hun-  
 dred pounds, he must pay it presently or go  
 to Jail, tho the King ow'd him ten Thousand  
 Pounds: He was to prove his Debt in this  
 Court, before he could make his Demands in  
 the Exchequer. A great many of the King's  
 Debts, says my Lord, were paid without one  
 Farthing of Mony. 'Twas pretended that  
 those who had dealt with the Crown during  
 the War, had been very great Gainers, and  
 so might afford to lose their Debts. This

*A liquore* Court was call'd the College of *Liquidation*, or  
*quoSpon-* in modern *English*, the College of *the Spunge*.  
*gia im-* An *English* Gentleman at *Stockholm* told me  
*buitur.* some time since, that he had been sixteen  
 years soliciting Payment for a great quantity  
 of Gunpowder that he supply'd the Crown  
 with at a critical Juncture, which sav'd the  
 whole Kingdom: yet he and his Family were  
 brought into a very sad Condition, and there  
 was no more prospect of his having his Mony,  
 than

than when he first demanded it. Some People that deliver'd in Accounts to that Col-<sup>P. 104.</sup> lege, by which it plainly appear'd there were considerable Sums due to them, found such *Arts* made use of, that they were made Debtors to the King, and Payment extorted with great Rigour. *Many Families were entirely ruin'd, whose* <sup>P. 103.</sup> *Ancestors and themselves also, says my Lord of Bristol, had spent their Lives and Fortunes in the Crown's Service; which Considerations could not be regarded, nor Exceptions made in favour of any in particular, without adding Discontents to the rest, who more patiently suffer'd (these are my Lord Bishop's words) while the Case was general. Thus this noble Set of Monarchical Levellers went on; and even all those were compleatly undone, except the Priests, who had been the Instruments of this new Power, and the violentest Promoters of the Divine Uncontroulable Authority: And memorable is the Case of Martin Bung the Lord Mavor of Stockholm, who next to the Bishop of that City had the greatest influence in that fatal Parliament, and never offer'd to betray the Cause. He was call'd the King's Lord Mayor, and the greatest Marks of Distinction were shewn him upon all occasions, whilst this Affair was upon the Anvil: however he could never afterwards prevail with the King to leave him any valuable part of his own Estate, in consideration of his great Services. The Palace, and the Courts and Streets about it, were fill'd with Crowds of ruin'd Nobles, Ladies, Widows, Orphans of all Conditions, from the EARL and COUNTESS down to the SHOPKEEPER and FARMER. The King heard all their Prayers and Sighs, saw all  
D 2 their*

*their Tears without Concern, whilst he sat every day in the Court to confirm their dismal Sentences, and command an immediate Execution.*

“ Tell us, you Great Divines ! was this  
 “ Power the Ordinance of God ? Were this  
 “ King and his Ministers the Ministers of God  
 “ for Good ? Was it Damnation, think  
 “ you, for the People to have resisted such  
 “ Magistrates ? ”

The pious charitable Queen pity'd the Miseries of the People, and bestow'd on them all she had ; but when at last she found it was not in her power to relieve many, *tho she even mended her own Clothes to that end, she flung herself at the King's feet, and beg'd him for Christ's sake to have some Bowels of Compassion for those Multitudes of miserable Creatures she saw every where about her.*

The King reply'd to her in a very violent Passion, *Madam, we have taken you to be our Queen, and not our Adviser.* After which he hardly ever came near *her Majesty*, but convers'd and din'd almost always with an old Woman his Mother, who gave him no Uneasiness on account of his Usage of his People. This Lady, who deserves to be remembered in all Ages, died afterward with Grief. When she lay upon her Death-bed, she sent for her Children, and spoke thus to the present King : *I am now going to leave this World, which I can no longer live in, for that Weight of Grief which is just now ready to burst my Heart. Your Father has——* At which she fetch'd a melancholy Sigh, and speaking afterwards with more Vigour than before, she added these words: *But Oh ! my Son, if ever you come to rule these Kingdoms, pity, pity the miserable*

every  
ences,  
this  
e this  
God  
think  
such  
e Mi-  
them  
t was  
even  
flung  
n for  
Com-  
rable  
olent  
e our  
h he  
con-  
old  
Un-  
Peo-  
nem-  
Grief.  
sent  
pre-  
world,  
bt of  
heart.  
d a  
ards  
dded  
you  
ise-  
able

vable Calamities of your People; restore them their Estates and Privileges again ; and as you do this, so may Heaven bless you.

Her Prayers seem to be now fulfilling : for whilst that Prince only pursu'd a just War, his Success was very great ; but he had no sooner embu'd his Hands in the Blood of one of his own Subjects, the *Brave Patkul* (that noble foreign *Whig*, who took up Arms for the Liberty of his Country) but he became as unfortunate as he was before successful. However, if he should be hereafter restor'd to his Throne again, 'tis to be hop'd that he will have made some good use of his so long Sojourn at *Bender*, and have learnt from the *Turks* to use his Subjects with more Mercy than ever his *Father* did ; of whose unheard of Barbarities were an exact account to be given, it must be in a Volume as large as it would be melancholy, which I shall not undertake. I shall only add at present, that I wish those Persons who are so violent for this Doctrine of *Passive Obedience* and *Unlimited Monarchy*, had seen what a miserable Condition this Kingdom I am speaking of has been brought into (in a small space of time) since that Doctrine was establish'd in it.

I could wish that those *British* Peers who enjoy the high Honours due to their Birth and Quality, the great Estates that have been left them by their Ancestors, or acquir'd by their Valour, and the fine Palaces themselves or their Fathers have built, in which they live with a becoming Pomp and Splendor ; I could wish they had seen other Noblemen, who not 30 years ago enjoy'd all the Blessings they themselves now possess : but at present they would find

find their *Estates* taken from them; their *Palaces*, some of which exceed in *Magnificence* most in *England*, let to *Shopkeepers* for *Warehouses*, and their *Birth* and *Quality* despis'd to that degree, that every *Officer* has *Precedence* before the *Noblest Peer* that is not dignify'd with a *Military Employment*. And did these *Gentlemen* know that those *Noble Strangers* were as *Great*, *Rich*, and *Happy* as themselves, before the *Doctrine of Passive Obedience*, and the *King's* being accountable to none but *God*, was set up in their *Country*; I fancy the *Promoter* of the same *Doctrine* in *Great Britain*, would not have had many *Noble Lords* afraid of inflicting too severe a *Punishment* upon such a *Criminal*.

I should be pleas'd if those *Ladies* who live in the greatest *State* and *Glory*, had seen *Ladies* of the first *Rank*, who not long since shin'd in all the *Brocades* of *France*, and had as large *Suites* of *Admirers* as the *Brightest Toasts* amongst us, as the fam'd *Sacharissa* confess'd, but are now plunder'd of all their nice *Ornaments*, sumptuous *Dresses*, and far-fetch'd *Furniture*: Had they but seen a *Countess*, who had *Pages* and *Liveries* almost without number, *Bathing-Vessels* all of massy *Plate*, and *Jewels* of an inestimable *Value*; had they seen her *House* clear'd even of *Beds* and *Chairs*, and the *Lady* herself stript of the *Clothes* she wore, and one of her *Ears* pull'd off by the *King's Guards*, who did not understand how her *Ladyship's* large *Brilliant Ear-Rings* were fix'd on; I cannot think that there would have been so many *Sighs*, and *Tears*, and panting *Hearts*, all the while an *Apostate Wretch* stood accus'd for endeavouring to promote those *Principles* in these

these poor tender-hearted Creatures Country, which gave occasion to all this Misery.

I wish that Gentlemen who have ample Estates, and all that's requisite for their Pleasures, had seen Persons of the like Condition, who in the Memory of some that are not very old, liv'd as much at their ease as these do now; but at present are driven from the Seats of their Ancestors, and their Lands parcel'd out amongst such and such Regiments of Horse and Foot. And if you should enquire for the Lord of the Mannor, 'tis probable you might find his Worship at the next Market-Town, distinguish'd with the pretty Title of Mr. Commissary or Mr. Assessor, and half the Salary of an English Excise-Man, in exchange for 2 or 3000 l. a year. Had they seen all this, I believe we should scarce have had such Rioting, Drunkening, Cavalcading, and Rattling of Bells this Summer, amongst our short-sighted Esquires, upon the account of a Traytor to his Country.

I wish that those Citizens who find the Advantages of a great Trade and free Commerce, had seen a City which not long since had several considerable Merchants and rich Burghers, who are now reduc'd to trade under the Protection and Countenance of some Courtier, to whom they must be accountable for one half of their Profits, whilst the King takes t'other half, and not seldom a large share of the Principal: I fancy they would have rais'd few Mobs afterwards in favour of a publick Incendiary.

But what I wish the most of all, is, that the inferiour Order of Gentlemen and the Common People, who enjoy great Privileges, have their Properties secur'd to them by good Laws, and have Plenty of all that's necessary, had

had but seen a *Teomanry* and *Common People*,  
*Account of* who not long ago had a Right of *chusing* Re-  
*Sweden,* *presentatives in Parliament*, of being try'd by a  
*P. 117.* *Jury of twelve Men*, and paying only such Taxes  
*P. 4c.* as they consented to; but who at present pay  
 often greater Taxes than the yearly Value of  
 their Farms, are hang'd and punish'd just as the  
 Governour has a mind to it; and for Substance  
*Ibid. p. 4.* for their Families are forc'd to grind the Bark of  
 Trees to mix up with their Corn for Bread. Had  
 they seen all this inexpressible Misery of their  
 Fellow-Creatures, who knew nothing of such  
 Circumstances till the Doctrine of *Passive*  
*Obedience* and the *Divine Right of Kings*, was  
 establish'd in their Land; I cannot think that  
 we should have had such Crouds of besotted  
 Madmen paying Royal Honours to the Shame of  
 his Order, and killing the Hem of an *Irispostor's*  
 Garment, who has done and is doing all he  
 can to set up the same Doctrine amongst  
 them.

I rather believe that those Lords, Ladies,  
 Gentlemen, Citizens, and Common People,  
 would have all cry'd out with one Voice for  
 the severest Justice against so notorious an Of-  
 fender and his impious Abettors.

But after all that has been now said, a  
 great many will be apt to ask, how is it pos-  
 sible that a People should bear all this? The  
 only reason is, because 'tis impossible for them  
 to help themselves. *The King*, my Lord Bishop  
*P. 110.* tells us, knows very well how to make himself  
 obey'd. That is, he has made Soldiers of one  
 half of his People, to keep t'other half in  
 good Order. If you see four Farm-Houses  
 together, and should enquire whom they be-  
 long to, you would find that two, if not  
 three,

three, are possess'd by the King's Troops, that the other may live quietly. Besides, the Governour or Lord Lieutenant of each County has a very watchful Eye every where, and the *Laws and Oaths* are made use of as some sort of *Fetters*. But still their chief Dependance lies in this following Passage, which I shall quote entire from the Worthy Divine so often mention'd; 'tis in the 111th and 112th Pages of his Account of *Sweden*.

" Yet all this Power and Provision is not by  
 " the Court it self thought sufficient to keep  
 " an oppress'd People from Disorders; nor  
 " would it likely long do so, if the King did  
 " not by his great Applications and Deferen-  
 " ces court the *Clergy*, and by no small de-  
 " grees of Compliance with them, not only in  
 " Ecclesiastical but even in Civil Affairs, culti-  
 " vate their Fidelity and Affection: and this,  
 " because the *Priests* have very great and un-  
 " controulable Interest and Authority among  
 " the Common People (who only can make  
 " Disturbances) and can at their pleasure in-  
 " flame or appease them."

If this Evidence is not sufficient to silence and convince all Gainsayers, I don't know what can do it. Here you have it *ex ore Episcopi*, out of the mouth of a Bishop and a true Church-Bishop, That a People who are oppress'd after the most barbarous manner, could not be kept from rising to deliver themselves out of their intolerable Slavery, by Soldiers, Governors, Laws and Oaths. Did not the Clergy assist their Tyrant in maintaining his infernal Dominion over his unhappy Subjects, in consideration of the Court that is made to them (the Clergy and Priests) not only in Ecclesiastical, but also in Civil Matters?

E

" Give

Dr. Robinson,  
created a  
Doctor last  
Summer at  
Oxford.

" Give ear, O *Oxford*, to this the last and  
" best of all thy modern Doctors; hearken  
" to one of your beloved Bishops, and ob-  
" serve that his Lordship has not spoke this  
" of a Popish or Fanatick Clergy and Priests,  
" but of a Protestant and Lutheran Clergy  
" and Priests, that Clergy and those Priests  
" who come the nearest to our Genuine  
" Clergy and Priests of all the Ecclesiastical  
" Orders in *Christendom*."

And now attend to this *Great Divine and*  
*Abbe Statesman*. " Oh! unwary Common Peo-  
" ple! You over whom the Priests have such  
" uncontrollable Power: Behold the use  
" they make, when it lies in their way, of  
" the Interest and Authority they have over  
" you! namely, to *make themselves consider'd*  
" *by the Court, and to keep you chain'd down in*  
" *eternal Bondage to a Tyrant*."

Should it be objected here, That this how-  
ever is but one Instance of the sad effects of  
this Doctrine; it must be answer'd, that that  
is not for want of more Instances: for you  
need but take a view of the next Kingdom  
to this, and you will find that Country not  
long since in the happy Circumstances of *King,*  
*Lords, and Commons*; but now by the Assistance  
and Management chiefly of a *Priest, a Lutheran*  
*Priest, or two,* reduc'd to a most lamentable  
Condition, being entirely under the Govern-  
ment of a Prince as Absolute as the *Great Turk,*  
or in other words, *accountable to none but*  
*God*. But there has been a very good ac-  
count given of that some years ago; to which  
I refer all Lovers of their Country, that have  
not read it. I shall only observe two things  
in that Treatise. The first is, that the  
*Danes*

*Danes* as well as *Swedes* breed their Clergy-  
men at *Oxford*: so that 'tis more than pro-  
bable, that this *Passive* and *Absolute Doctrine*  
had its Original in *South-Britain*. I wish I  
could say,

*Gratulor huic terræ quod abest regionibus istis  
Quæ tantum genuere nefas.*

Ovid.

But 'tis next to the greatest Certainty, that  
this *prodigious Wickedness* was begotten as well  
as born upon the Banks of the *Thames*.

The other Remark which I make in the Ac-  
count of *Denmark*, is, That the first King of  
*Denmark* who was made *Absolute*, had been a  
very kind beneficent Prince to his People, as well  
as King *Charles* of *Sweden* had been a very Reli-  
gious Pious one, before he came to be *Abso-  
lute*; however both became afterwards very  
great Oppressors, as if they had accepted of  
their *Absolute Dominion* from the Clergy, upon  
the Terms that it was offer'd our Saviour; not  
having had the Power, like him, to say to  
their pretended Benefactors, *Get thee behind  
me, Satan*. But here we may likewise take  
notice, that these People were not ruin'd by  
*Bad*, but *Good Princes*. The Clergy, with all  
their Artifices, would never have been able  
to persuade a People to deliver up their  
*Rights* and *Privileges* to a Tyrant or a bad  
King; but at a time when these Countries  
were drunk with *Loyalty*, and mad with  
*Zeal*, when the Passions of the People were  
rais'd to a great height, in *Sweden* espe-  
cially, by the Court and Clergy, then their  
Constitution was betray'd by a corrupt Par-

Account of  
Sweden,  
P. 96, 97.

Baron  
Fleming.

liament; not ruin'd by Popery or a foreign Power, but by one execrable Parliament in three Sessions. Had the poor People seen their Representatives entirely devoted to the Court-Party, and making a Sacrifice of their Country to their private Revenge and Interest, they would certainly have exerted that Authority, which they had so often made use of, in defence of themselves and their Posterity, against this Parliament of Traitors. But the People were entirely manag'd by the Clergy, who cajol'd them sometimes with pretty Stories of their Prince, and sometimes with the Pleasure of being reveng'd on the old Ministry; in which Particular they were most grossly impos'd upon. For tho the calling those old Ministers to account, who might have been guilty of some Faults, was very just as well as popular; and the Season proper, when the Kingdom was at Peace with their Enemies Abroad, and no Danger to be apprehended from the Popish Pretender, or any other foreign Power; yet the Proceedings of the Parliament were so partial, that 'twas easy to be perceiv'd, that 'twas Persons and not Crimes they aim'd at: A Method which often produces new Ministers, but seldom better. And what could be more absurd, than that all the while they pretended to be doing Justice to their Country, the most notorious Traitor to it, the new chief Manager of the Treasury, was the Head and Director of all their Proceedings, who was under a necessity of ruining the Constitution as well as the Old Ministers, to secure himself against what he had great reason to apprehend, whenever the People should come to their

their Senses again? Besides, this *Parliament*  
 did not deserve the name of a *Parliament*; for  
 there were so many *Officers* in the Lower  
 House, that it look'd more like a *Court-*  
*Martial*, that was to pass Sentence upon the  
 Liberties of their Country, as we find they  
 did, than like a *House of Commons*, that were  
 to defend them, which we find they did  
 not. And more than this, there were such  
 indirect and dishonest Methods made use of  
 in procuring *Soldiers* and other Creatures a-  
 bandon'd to the Court, to be chosen, that, pro-  
 perly speaking, they were no more a true  
*Parliament*, than a rebellious *Mob*, that should  
 meet together by the Instigation of the *Cler-*  
*gy*, to pull down *Religious Houses*, which they  
 did not think fit to *indulge*, could be justly  
 stil'd a *General Council*. However, the Peo-  
 ple were so infatuated by the *Court and Cler-*  
*gy*, that they sat still, and quietly suffer'd  
 such a *Parliament* to give up to the Court all  
 that makes this painful Life easy to rational  
 Men, their *Liberty*; a Blessing which even  
 dumb Beasts by Nature enjoy: *Libertatem* Tacit.  
*etiam mutis animalibus natura datam*, Tacit. Hist.  
 But 'tis grievous to see, even at this time,  
 what numbers of Creatures there are who  
 are more senseless than *Brutes*, that are furious  
 to trample this inestimable Jewel under their Feet,  
 and are ready to turn again, and rend all those  
 that would preserve it from their filthy *Pollu-*  
*tions*. What a high value did the brave old  
*Romans* place upon this their greatest Treas-  
 ure, *Liberty*! They were not content in being  
 possess'd of it themselves alone, but at their  
 own Charge, their own Labour and Hazard,  
 they

† they carry'd on Wars for the Liberty of others : Neither did they afford this Glorious Protection to their near Neighbours only ; they past over Seas, that there might not be one unjust Empire in the whole World, and that Right, Equity and Law might reign throughout the Earth.

These generous Friends to all Mankind, could not suffer one unjust Tyrannical Government in the whole World. The Destroyers of all human Happiness in our days, and the Ignorants that are led by them, are for ruining the only just reasonable Empire in the Universe. And as this noble Spirit in the Roman People was accompany'd with another excellent Quality, a real and sincere Sense of *Gratitude* ; so that Baseness of Mind in those I have just mention'd, is associated with the blackest Ingratitude and Malice. When 'twas propos'd to the Roman Senate and the People, whether a General should be thank'd for his Services to the Publick : They all answer'd unanimously, \* That there could be no more Doubt, whether a General, who had done such great things, ought to be paid the Honours he deserv'd ; than whether the Immortal Gods ought to have Thanks return'd them for the Success they had blest him with.

---

† Esse aliquam in Terris Gentem quæ suâ impensâ, suo labore ac periculo bella gerat pro libertate aliorum. Nec hoc finitimis, aut propinquæ vicinitatis hominibus præstet ; Maria trajiciat, ne quod toto Orbe Terrarum injustum Imperium sit, & ubique Jus, Fas, Lex potentissima sint. Liv. lib. 33.

\* Tribuni res tantas Bello gessisse Cornelium fateri, ut non magis de Triumpho ejus, quam de honore Diis immortalibus habendo dubitari possit. Liv. lib. 33.

Who

Who can read this without blushing for those, who out of a mean pitiful private Interest, can endeavour at this time to detract from the Fame of a *Man*, who has eclips'd the Glory of all the *Cornelii's* and *Scipio's* of antient History? How can these poor Politicians think, that a *Hero*, who has a vast noble capacious Soul, aiming at the Happiness of *all Europe*, if it stops there, should ever be brought to bury all his stupendous Parts in the narrow Concerns of a *despicable Party*? Can he exert an indefatigable Industry? Can he shew a most consummate Prudence, and an intrepid Valour and Serenity amidst a thousand Deaths, only in concerting and executing the Projects of a few *Priests* against their own *Countrymen*?

This is an Employment in which he would make but a very insignificant Figure; and they should rather search out a *Person* for such a dishonest purpose, that may be as famous, if possible, for little *Arts*, *base Tricks*, and *perfidious Treachery*, as this *Great Man* is for his *Glorious Actions*, *downright Honesty*, and *invincible Fidelity* to his *Prince and Country*. But to return to my Subject:

The Sum of all is this. There have been in our days, at least in the days of all our Fathers, *three Kingdoms* in the World (including all as one, that are under one Prince) whose happy Constitutions were made up of *King, Lords and Commons*. These *Three* were attack'd by the *Heroes of Slavery*, within a few years last past: *Two* of them have fallen a miserable Sacrifice to their *infamous Doctrine*; and the *Third*, by the miraculous Providence

vidence of God, but very narrowly escap'd about twenty years ago. And can any sensible Person now pretend to give a reason why the same *Doctrine* is not able to ruin the *Third*, especially when those that miscarry'd can see now, by the Success of the other two, where the Mismanagement lay that hinder'd them from the same Success? Our *High Priests*, in the late unhappy King *James's* Reign, thought themselves so secure, that they would not accept of *absolute Slavery*, without the Riches and Pomp of the *Romish Church*, or something very like it; and this they never had their Eyes off from, till the last terrible *Trial* made them startle: They saw all lost for ever, if that had gone on as 'twas expected. The *Doctrine*, by which they always hope to make their Court to *Princes*, would have been condemn'd, a Peace concluded, the *St. Germain's Gentleman* for ever ruin'd; and this frightful Scene put them upon resolving to aim at lower things (at least for the present) than what they always waited for till then with some Satisfaction. Then began this new unexpected Affection and Zeal for the *House of Hanover*: They pretended to make amends for their having always oppos'd that Family, by offering them more now than their old Friends ever thought of, and that's the Game they are playing at present. But as they will never be able to impose their gross Absurdities upon the wisest Woman, except our *Queen*, and the wisest Princes in Europe; so 'tis to be hop'd, that the two Examples above-mention'd will convince

vince every one among us of the *pernicious Consequences of their detestable Principles*. For to say a word or two more upon this weighty Subject, what is here offer'd is not Argument, but Matter of Fact.

This is what a great many People in England have seen, and what any one may know and see, when he has a mind to it. These People enjoy'd the Benefits of the Protestant Religion, and had it secur'd to them, were possess'd of great Privileges, and a perfect Liberty; they had *Triennial Parliaments*, and Kings governing according to Law: they may say to us, what St. Paul wish'd of *Agrippa*, and the rest that heard him, they were almost and altogether such as we are, and had remain'd so till this day, had it not been for these Bonds of *Passive Obedience and Divine Right*.

So that to close what I have offer'd on this Head, without disputing with a certain Great Lawyer, whether the *Hoadleian Distinctions* would devour all Allegiance; 'tis evident beyond contradiction, that this general *Passive Doctrine* has devour'd all these People's Happiness. And if these Examples will not make others see their danger, such Persons as remain still blind, are resolv'd not to open their Eyes till they list 'em up in Torment; and are determin'd to sacrifice all that's dear to them in the World to this joyless Ejaculation, *Who would have thought it!*

I hope God Almighty will preserve our Queen for a Blessing to this Nation, and that a True British Parliament will in their

great Wisdom think fit to put *an end* to a *Doctrine* that has put *an end* to all the other *Parliaments* in the known World.

As for the House of *Hanover*, of which every body is *oblig'd* to say something, I have the good fortune to be of the number of *those* who have no occasion to make extraordinary Professions of Zeal at present for her *Royal Highness* and that *Illustrious Family*, by reason that our *Actions* have always declar'd how sincerely we were in the Interest of the *Protestant Succession*, at a time when it seem'd deserted by great numbers. However, I confess I am one of those who lay no manner of stress upon their *Hereditary Right*: That is a Right no one ever talk'd of at *Hanover* a few years ago, but the old Countess of Bellamont, the Pretender's Nurse. If any body has been there since to compliment her *Royal Highness* upon Her *Hereditary Right*, I am very apt to think that they found her Highness their Humble Servant for that, as the witty Bishop of Exeter said to Mr. Hoadley upon another occasion. But what Forehead must some People have, to pretend now that a Person has a *Divine Hereditary Right*, whom they would not so much as allow to be naturaliz'd the other day, if they could have prevented it? I pray God to send her *Royal Highness* her *Parliamentary Right* when he thinks fitting, and the Pretender his *Parliamentary Right* too.

And here I should conclude, but that there is one very remarkable Passage in the Account of *Sweden*, of which no notice

tice has been yet taken. Amongst the new Laws which were made whilst they were ruining the Kingdom, one was, that there should be no manner of Toleration or Indulgence allow'd to any Dissenters whatever, as may be seen more at large, pag. 59, 60. The Consequence of which is, according to my Lord of Bristol, that the Clergy having no Adversaries to oppose, are but moderately learned, and are little acquainted with the Disputes about Religion. P. 50.

This is very modestly exprest; but the Truth is, they are most profoundly ignorant: They converse very little with the Bible, but are extremely fond of their Liturgy, and mighty zealous at singing their Prayers, which makes them seem to Strangers to be very merry Sinners. It might be reasonably expected, that as they are not distracted with Nonconformity, and have no occasion to imploy much time in opposing the Doctrine of others, and defending their own, as my Lord tells us, that they should make use of their leisure to inform themselves and their Parishioners in Religious Matters; in which, notwithstanding, they are so little instructed, that 'tis very usual to hear the Country Parsons drink God Almighty's Health, and the common People God Thor's; which was a Heathen Deity in Sweden before our Saviour came into the World. At their Funerals they never leave off drinking the Health of the Deceas'd, so long as they are able to drink at all. These things seem very strange P. 55.

to Foreigners ; but as there are no *Dissenters* nor *Schismatics* amongst them, to abuse and vilify the *Orthodox Ministers* for these matters, every thing goes on with great *Uniformity*, and the People are in a fair way to drink *God Thor's Health* to the end of the World. It must be confess'd, that, there are some learned Men, tho' very few, amongst them, who have been bred at one of our Universities (as it has been said before) and generally at the King's Charge. This indeed is the wisest Expence he can possibly be at, for his All depends upon them. They are the *Commanders in Chief* of the Body of Priests, which may be most properly call'd the King's *Lifeguard*; for 'tis undoubtedly true, that if there were no such *Bishops*, and no such *Clergy*, there could be no such King. This sort of *Swiss*, with their *Sermons*, *Injunctions* and *Decrees*, are a much greater Security to a Tyrant, than their *Brethren* of the *Cantons* with all their *Muskets*, *Pikes* and *Halbards*. These latter can only keep them in awe, who may have some Thoughts of recovering their Liberties : the former, I mean the *Priests*, go to the very bottom, and remove all that may give occasion to any such Intentions. They spare no Pains to rase out those strong natural Impressions of the Love of one's Country, which, next to the Duty one owes to God, ought to be above all things most deeply engraven on every Man's Heart ; and instead of this worthy Object of the Peoples Desires and Affections, the

Priests

Priests set up the imaginary Honour of some weak Man, and the temporal Interest of their own dear selves, under a spiritual Cloke of a furious Zeal for their Religion. To which ends, they press down, enslave and debase the Minds and Consciences of Men to that Vileness and Stupidity, that they become fond of living and being us'd like Dogs.

This is very visible, especially in the Protestant Countries, where the Divine Right and Passive-Obedience ride triumphant. It has been no small piece of Cunning in some Persons of late years to make so much noise about French Slavery. I must own the French are pretty good Slaves, but they are not, nor ever can be such Slaves, as the Protestants in the Countries before-mention'd. No Popish King, not even Lewis le Grand, can devour his Subjects as a Northern King can do; and the Reason is plain, for if their Bones were pick'd so clean, there would not be enough left for the Priest; for as the Roman Catholick Clergy have much greater Demands to make than the Protestant Clergy can pretend to, so should the greatest Monarch upon Earth touch any thing that they call theirs, there would be enow to call upon their Superior Pastors to do their Duty, in thundering out their Ecclesiastical Anathemas against him, and to denounce Woe to the fearful Hearts and faint Hands, till they had found another Clement or Ravillac to undertake the languishing Cause of the Church. One of their own Poets has told us,

*Pour maintenir tes droits que le Ciel Authorise, Boileau.  
Abime tout plutôt, c'est l'Esprit de l'Eglise.*

A smaller share by far of Riches and Power keeps the Clergy tight, as they call it, to the King in the Protestant Countries; for as the People are much poorer and more miserable than in the Popish Dominions, so the Priest is comparatively as great and happy, as his Church-Brother amongst the Papists.

Thus, Sir, I have given a pretty ample Account of the Rise of the Doctrine, of the King's being accountable to none but God, in your native Country, and of the Condition that Country has been brought into since this Doctrine was establish'd, which I recommend to your serious Reflection. Methinks it might suffice for one Man, let him be never so fond of Tyranny and Oppression; that the Kingdom, in which he was born, has been entirely ruin'd by these Principles, without his endeavouring to introduce them into another, where he is adopted. And I desire you would shew this Letter to as many of our Friends and Acquaintance as you think fitting: for a Relation of this kind cannot be thought very improper, at a time when we see, by every News-Paper, some Reverend or other has been trotting up to London with his Divine unaccountable Right in his Bags; not to mention those many Batteries which have been continually playing upon our Constitution from the Ramparts of the Pulpit, ever since the Church-Trumpeter sounded a Charge.

It may be proper to take notice, that I would not be understood, as if what has been said above of the Swedish and Danish Clergy,

Clergy, without distinction, because they are all engag'd in the same Intrigues with the Court, and in the same Plot against the People, can be apply'd to our Clergy in the same Latitude: that would be the greatest Injustice. Thanks be to God, we have a great many *worthy Men*, who both by their *sacred Office and personal Vertues*, command the highest Esteem and Veneration that can be paid to Men; *who do their own Business*, as her Majesty lately advis'd us all, and behave themselves like the Servants of a *Prince*, whose *Kingdom is not of this World only*. To the Honour of this Nation be it spoken, there are *dead and living Fathers of the Divine British Liberty*; and the *Tillotsons and Tenisons, the Burnets, the Talbots and the Wakes*, will, without doubt, sound nobly in every Ear of a Free-born People, when all the shameless Advocates of Tyranny and Slavery will be utterly forgot, or remembred with Detestation. Of which Number *that unhappy Man* must be accounted, who, like *another mean Wretch* of old, has made his Name famous, only by the burning of *Religious Houses*. Should any one think there is too much Heat in some Passages of this Letter, where he is pointed at; let it be consider'd, that the Characters, which are ascrib'd to him, may be justify'd by the Authority of the *Cicero* of this Age; the mentioning of whom, as it naturally brings into my Mind the *Parker* of the *Roman Senate*, so it here presents a Passage, which I cannot but leave with the Reader, only as a Specimen of that Orator's Eloquence. " That

" \* That I am more violent than usual on  
 " this occasion, is not thro any Bitterness  
 " of Spirit; for who is more moderate  
 " than I? but purely out of Pity and Com-  
 " passion: for I seem to see this City, the  
 " Light of the Earth, and the Refuge of  
 " all Nations, consuming in one Flame.  
 " I behold in my Mind my Country bu-  
 " rry'd in Ruin; and because these things  
 " seem to me to be extremely sad and de-  
 " plorable, I can't help shewing my self  
 " extremely severe, and vehement against  
 " those that would have done them." I am,

S I R,

Your very humble Servant.

\* Quod in hac causa vehementior sum, non  
 atrocitate animi moveor; quis enim est me mitior?  
 sed singulari quadam humanitate & misericordia.  
 Videor enim mihi hanc urbem videre, lucem Or-  
 bis Terrarum, atque arcem omnium gentium,  
 subito uno incendio concidentem. Cerno animo  
 sepultam Patriam; & quia mihi vehementer hac  
 videntur misera atque miseranda, idcirco in eo  
 qui ea perficere voluerunt me, severum, vehementer  
 tamque præco. 4 *Orat. Cæcil. Ed. Gron.*

FINIS.

